RELIGIOUS INTELLIGENCE.

November 30 --- Programme Exercises To-Day.

HERALD RELIGIOUS COMMUNICANTS.

The Catholics and the Public Schools.

MOVEMENTS OF THE CLERGY.

Services To-Day.

The President of "Old Yale," Rev. Dr. Noah Porter, will deliver the first sermon of a special course, on "Supernatural Christianity Not Yet Outgrown," at the Collegiate church, this evening. The South Reformed church congregation will have the pleasure of listening to the Doctor in the morning.

Rev. Dr. Kennedy, of Dingwall, Scotland, will this morning address the Rev. Mr. Hamilton's charge (Fourteenth street Scotch Presbyterian

The congregation of St. Luke's will be favored by Bishop Foster, just returned from Europe and South America, with some of the rich experiences rleaned in those countries.

'The Oracles of God' will be set forth by Rev. Mr. Kennard, in Pilgrim Baptist courch, this morn-

Rev. Dr. Fulton preaches morning ("Sin and Its Victim" the subject) and evening in the Hanson place Baptist church, Brooklyn,

General C. B. Fisk and Rev. De Los Lull will this evening seek to enlist the Eighty-sixth street Methodists in the extension of the church and its

The Fourteenth street Presbyterians will be addressed upon the subject of "Going Home" by their pastor, Rev. Mr. Sloss, this morning.

Chapiain McCabe preaches in Jane street Methodist church this morning and evening. Rev. Henry Morgan will repeat 'his "reform" lec-

ture, on "Fast Young Men," this evening, in Tammany Hall. Rev. Dr. John Dowling preaches the final sermon

of his pastorate in South, Baptist church this evening. "Religion in Business Affairs" will be urged upor

young men this evening, in Bleecker street Universalist church, by Rev. Mr. Sweetser. There will be the usual services to-day in the Methodist Tabernacle-Rev. Mr. Cookman officiat-

ing-supplemented by a prayer meeting in the evening, conducted by the Bedford street Praying Preaching morning and evening, by Rev. P. L. Davies, in Berean Baptist church.

By Rev. Mr. Tracy, in the Church of the Reforma-By Rev. Mr. Knapp, in the Laight street (First

Mission) Baptist church. By Rev. Mr. Barnhart, in Forsyth street Metho-

dist church. By Rev. Dr. Miller, in Plymouth Baptist church. By Rev. Mr. Galleher, in the Madison avenue Zion church; and

By Rev. Mr. Pendleton, in Fifty-third street Baptist church. Divine service at eleven o'clock this morning, in

Rev. Wayland Hoyt preaches this morning in Tabernacle Baptist church, and at Steinway Hall

Rev. Mr. Talmage, the Tabernacle pastor, preaches in the Brooklyn Academy at the usual

Rev. Dr. Holme preaches in Trinity Baptist church morning and evening. The customary services will be held in Central

Baptist church, Rev. Mr. Evans officiating.
"A Hollow Globe" is the basis for scientific discourses by Messrs S. Pearl Andrews and E. F.

Brewster, in De Garmo Hall, morning, afternoon and evening. The Robinson Hall Spiritualists will be addressed morning and evening by Mr. J. M. Peebles.

There will be baptismal ceremonies this (Sat bath) evening at the Sixteenth street Baptist church, West Sixteenth street, near Eighth avenue, immediately after the sermon, the pastor, Rev.

D. B. Jutten, officiating.
"Some Advice to Congress" will be given by Rev. Mr. Powers this evening, in the Church of the Mcssiah. The "Way to Perfection" will be indicated to Congressional and other shortcomers at the

Devotion to the Most Sacred Heart of Our Divine Lord," showing its nature and ends, will be delivered by the Very Rev. Thomas S. Preston this evening, in St. Ann's Roman Catholic church. Vespers at balf-past seven. Father Lake will also give a series of conferences on "Jesus Christ," at the eleven o'clock mass, on the Sunday mornings

Divine service in the Church of the Resurrec tion, the rector officiating, at the usual hours. "The Last Judgment" is the basis for a course of sermons during Advent, at the Church of the Redeemer, by Rev. Mr. Shackelford, beginning this

Rev. Mr. McCampbell preaches to-day at the usual services in Spring street Presbyterian church. To-night Dr. Brann, of Washington Heights, will lecture at Irving Hall and sum up the results of the

Evangelical Alliance. "Is This Material Earth To Be Destroyed by Fire?" will be the interesting query answered by Rev. Mr. Ayer, in the Church of the New Jerusalem

(Swedenborgian), Brooklyn, this evening. The Bishop of the diocese will preach this morn ing in the new St. Andrew's church, Harlem; holy communion service. Children's service at halfpast three P. M. The rector will conduct the even-

Rev. Dr. Taylor preaches morning and evening in the Broadway Tabernacle.

In Wainwright Memorial church Rev. Dr George F. Seymour will officiate this evening. Rev. Mr. Hepworth will, by special request, re peat his Thanksgiving sermon on "The Great Mercy of God" this evening in the Church of the

In Anthon Memorial church, Rev. Mr. Newton preaches at half-past ten A. M., and there will be choral and Sunday school services at half-past

"Causes of Congratulation" will be set forth by Rev. Mr. Frothingham, in Lyric Hall, this morning In A'l Souls' Rev. Dr. Bellows will ministrate as

Rev. Dr. Howland preaches at eleven A. M. and half-past three P. M. in the Church of the Heavenly

The rector of Christ church, Rev. Dr. Thompson will officiate at the customary services to-day. Rev. Mr. Pullman, of the Church of Our Saviour, will elaborate upon "The Pursuit of Happiness

at the hall of the Standard Club this morning. "Land Monopoly, the Fundamental Fraud," will be dissected by Mr. Lewis Masquerier, before the Cosmopolitan Conference this, afternoon. There will be a conference of New York Spiritualists at Germania Hall at hall-past two P. M.

The Catholies and the Public Schools.

To the Editor of the Herald:—
In some of the recent issues of your Sunday edition articles have appeared from several sources in regard to the Catholics and public schools. It does seem at first inception that the whole Catholic portion of America are opposed to our present public school system; but, as a Catholic, I can safely say, without fear of contradiction, that the public school system of America meets with the approval of 90 per cent of the whole Catholic population, always excepting the illiterate class, many of whom are natives of Ireland, who, being themselves deprived of education by the laws of England, which were in force "during their early childhood"—they being now residents of our great country and somewhat prejudiced against the system by a portion of the clergy, who probably are not citizens of the United States-and not knowing the benefits of a good education.

prefer to remain as they are and bring up their children likewise. I received a portion of my education in Ireland and the balance in the public schools of this city, for which balance I am grateful to the city of New York and my adopted country. A great cry is made by persons of my faith against the reading of a chapter from the Bible in the public schools. During the reading of the Bible (when I was at school) I was never able to hear the exact words read, in fact have never paid any attention to them, and have always looked upon such reading as an act of foolisaness and a humbur; not but what I respect the Bible as much as any person living, but as a matter of principle I am opposed to the Bible of any "particular" denomination being read in our public schools. Our schools are made up of the children of the Jewish faith as well as of the many different "sects of Christians," and I hold that it is wrong for any of them in "particular" and an, ourage to introduce any religious book appertaining to their individual agree with me in the above remarks. Bigoted persons who are not bigoted will agree with me in the above remarks. Bigoted persons are to be found among believers in every form of worship. I know many of them in my own Church, who can see nothing right outside of their own narrow and prejudiced mind. I know many Protestant friends who are likewise; but the last are less to be excused than the first mentioned, because they are not, because they have had a better opportunity. I would here ask my Catholic colleagues who are fluentsed at least they ought to be, if they are not, because they have had a better opportunity. I would here ask my Catholic colleagues who are fluentsed at least they ought to be, if they are not, because they have had a better opportunity. I would here ask my Catholic colleagues who are fluentsed fellows, who never saw the inside of a common school.

An IRISH-AMERICAN. inside of a common school.

AN IRISH-AMERICAN.

The Services at St. Alban's.

TO THE EDITOR OF THE HERALD:—
It is my purpose to answer, as briefly as possible,
the "Protestant," who appears to have been so much agitated by the service which he attended at St. Alban's church. First, he wishes to know to what sect or denomination St. Alban's belongs. "Of course they do not call themselves Episcopa lians" (for that would be entirely superfluous, as one of the fundamental principles of the whole Catholic Church is that no Church can exist without its episcopate or bishop); "nor do they call themselves Romanists," as they, in common with

themselves Romanists," as they, in common with the whole Anglican branch of the Catholic Church to which they belong, profess no allegiance to or acknowledge the supremacy of the Bishop of Rome. They do call themselves Catholics, for the inheritance of the whole Chatholic faith is theirs, as teaght and borne witness to by a pure and apostolic branch of the Charch.

His next trouble seems to be concerning the customary reverence made toward the altar. Now, if a Protestant can conscientiously remove his hat on entering a church, or observe the ordinary etiquete of the European courts, perhaps he will not so much wonder that Christians should conscientiously pay as much reverence before what they believe to be the earthly throne of Him belore whose heavenly throne archangels bow. As to the crucifix, it is difficult to understand why it should be more objectionable than oil paintings of the crucifixion or "The Descent from the Cross." As to the idolatry, I must say I am at a loss to account; for he who in this enlightened age and country would pay worship and adoration to wood or stone, be it in the form of altar or crucifix, must be most pittably ignorant or else slightly insanc; but he who by faith sees the present Lord upon the altar as the especial place of His earthly presence, and looks through the medium of all material forms to the incarnate God as the true object of all worship and adoration, finds in them heips to the realizing of the great condescension of Him who veils His glory beneath such humble forms. As to the authority for such forms let him refer to some priest who is learned in such matters and his anxious mind may be set at rest.

CATHOLIC.

TO THE EDITOR OF THE HERALD:Last Sunday, under the head of "Feed the Hungry," I learn the Young Men's Christian Association have fitted up their kitchen to do what they call "helping the poor." That is they give a half pound of bread and a pint of coffee, with milk and sugar, and charge him 10 cents, or they give a half pound of bread and a pint of good soup and charge him 10 cents. Now, sir, if this is helping the poor, I should like to know what is robbing the poor; for do they not take from him 10 cents and give him what is only worth seven cents. And they do this under the name of helping, or charity to the poor. Out with such charity as this! It is down right robbing the poor. No tear of professional beggars going to them; for they know better than to give 10 cents for what is only worth seven cents. Now, sir, if any persons wish to do good for the poor this winter let them take and fit up a store of basement in any part of the city, and get the baker to make loaves (to be a half pound weight each), and make good coffee, 50 gallons at a time, and then they can serve it out by the pint and sell it, with milk and sugar, at four centsa pint, with a half pound of bread for three cents. They can make good soup and sell it at four cents per pint. They can also sell good meat and potatoes and greens, with a slice of bread, jof seven cents. And if they can have 500 men come and buy their meals of them every day the place will pay for itself, without any charity to help it along. cents. And they do this under the name of help-

TO THE EDITOR OF THE HERALD:-

In your issue of last week an article appeared alling himself "Resident," entitled, "A Bad Prac tice for Any Church," in which article he decried against the practice, now in vogue in Catholic churches, requiring people to pay 10 cents per capita. After intimating how generous he would be, and letting our imagination run riot as to the amount he would deposit in the contribution box at the regular contributing time, he thinks the practice an abominable one, and does not see why it should be countenanced. "He has been inclined to think the Catholic religion that of the poor" as well as that of the rich. For his edification, and for his sake, I will try and

does not see why it should be countenanced. "He has been inclined to think the Catholic religion that of the poor" as well as that of the rich. For his edification, and for his sake, I will try and explain. The gentleman speaks particularly of half past ten o'clock. I Judge from that that he goes to no other service.

I would inform him that in all the Catholic churches of New York city there are from three to five services every Sunday morning and at all and every one of these services the poor are allowed without charge at the door or without being compelled to pay for one-sixth or one-seventh of a pew inside. Now these churches have to be insured, taxed, clergy paid, sexton paid, repairs made, and, in a great many cases, first cost debt paid off. Now who and what are going to pay for all these things? Surely not those poor people who are never asked to contribute, except, perhaps, for some new addition to the church or to assist in forwarding the construction of some new church in another town, county or State? Yet the churches must be supported and to support them pews are rented and these pews are bought mainly by persons (Catholics) who attend half-past ten o'clock service, and if these men attend with their families, as they usually do, they are adverse to being crowded, and. If a little late, perhaps ousied, by strangers, both as to creed and connection, such as I infer "Resident" is from his letter. The pew owners are not charged 10 cents on Sunday at half-past 10 o'clock service; it is only those who do not rent pews that are made to pay, and is it not right, or on the contrary, is it right to make the lew bear all the burden and have the many, some of whom no doubt have as good means, profiling thereby? We are all aware of the class who attend the half-past 10 service that are made to pay; they are either Catholics who are in the city for a limited time, occupying no seats, or Protestants, a great many of whom who go for no other purpose than to hear the music. I have known men owning pews to be comp

gathered by "simple" hearers. If, as Paul says, "faith comes of hearing," reading is certainly the parent of common sense, and upon this basis I purpose to consider the subject.
"Can, then, a periect being commit an imperfect act?" Why, the proposition is self-evident and would seem to deserve no notice; but God did commit an imperfect act, for on the sixth day he created man, "a self-acting machine," which was no sooner made than all was out of gear; it would not work; it did not answer the purposes for which it was designed. We are told God created man to love Him and serve Him here, and to be happy with Him forever in the next world. I ask, do the greater portion of mankind love God? Do they serve Him? Will not the greater portion of them be damned? What, then, becomes of the purposes of God? We must admit that God cannot be all wise, all powerful, sil beneficent; or concede the biblical account of man's creation to be incorrect. It is easy to imagine an engineer like George Stephenson constructing a steam engine guaranteed to run three months, but why not for 300 months? Simply because Stephenson was a finite being and had to work from material at second hand. But God, who is infinite, with infinite power to make, infinite wisdom to construct, to rivet every bolt in the machine, fares no better than Stephenson; for the machine (man) was no sooner constructed than it was off the line—as with a watch, the main spring broke—and all the wisdom and foreknowledge of God came to grief.

I have too exalted anidea of the Supreme Being to suppose God capable of such bungling. If I am wrong in my premises or in my deductions, the columns—let us have light. Let it no longer be said the ministers of the present day are unworthy the name of aposties, but foliow in the footsteps of Paul, wno was not afraid to write and who did more towards Christianizing the world by his writings than his preaching.

The Mission at St. Peter's.

The Mission at St. Peter's.

TO THE EDITOR OF THE HERALD :-On Wednesday last was closed one of the most successful missions ever held in old St. Peter's church, Barclay street. Twelve thousand commu nicants and many converts-which latter was one of its prominent leatures-attested their devotion fidelity to the Church. The priests labored

and fidelity to the Church. The priests labored late and early until all had made their peace with God. The reverend pastor, Father O'Farreil, in order to keep up the good work, has announced to his congregation that on all Sundays hereafter six morning services will be held.

With this purpose he has made application to the Most Rev. Archoishop to add to his numbers another assistant priest. Many changes have taken place here of late. The removal of Father Quinn to the Cathedral, and his assistants, Rev. M. C. O'Farrell and the Rev. M. Joseph Phelan, has left the parish entirely under a new regime. The latter, Rev. M. J. Phelan, has been appointed to a new mission, with an unfinished church on his hands, to aid him in which Dr. Brunn lectures for him to-night in Irving Hall.

Is Christianity a Failure ! TO THE EDITOR OF THE HERALD :-

A few weeks ago a correspondent asked the question, Was Protestantism a failure? but I go a step further and ask, Is not the Christian religion dation stone of the Christian religion, and I think we will not be far wrong or unfair in stating it as follows:-God was in the beginning, as He is still, omnipotent, omnibenevolent, omniscient, pres-cient. He said, "I will create a being whom 1 shall call man. I could create him, if I so wished, not only perfect, but free from all risk of imperfection to come. But I won't do this. I will create him with a faculty for disobeying Me, which will be a flaw in him. I know beforehand that he will exercise this faculty, and when he does so I will consign him to endless misery and perdition." The creation so resolved upon was achieved, and the first man yielding to the impulse of the faculty thus engendered and advisedly implanted in him by his Creator committed the foreseen and forecondemned act. His Maker—his prescient and omnibenevolent Maker-exacted the penalty. Then severing himself, and, as it were, casting himself across the will of his Father, God's own Son, who, of course, had no share in man's fault, came forward and said, "Do not damn him, oh, my Father; damn me in his stead." The Father accepted this substitution of his own innocent and only Son, and consented to forego the punishment of the actual delinquent. Now, to put aside all sensations of its horror, is not this an absolutely contradictory and uncomprehensible story? Either God was obliged to make man as he did, and then was not omnipotent, or he elected to make him as he did, being omnipotent, and then he was not omnibenevolent; or else he did not expect him to fall, and then he was not omnibenevolent; or else he did not expect him to fall, and then he was not omnibenevolent; or else he did not expect him to fall, and then he was not prescient. Which is it to be? Again, if he made him fit to fall, and knew that he would fall, the fall was part of His purpose, and the enactment of the penaity can only be taken as having sprung from a love of pain. But the sequel in the substitution of His only and well belove \$50n, who, according to the Bible account, was innocent under every respect, puts, as it were, the capping stone on a building of impossibilities. I will not record my estimate of it for fear I might wound or hurt the feelings of any man or woman who may be sensitive and well-intentioned, but before I go on further iet me be thankful that I am not living in the age of Philip II. of Spain or other Christian tyranis, but in an age of freedom and in which free thought may be freedy expressed in an atmosphere of freedom. On the hypothesis that there has dod, the magnificent projector, protector and Lord of this universe of matter, more paipable If less consummate in glory than himself, who was it, asks the sceptic, who made my mind the noblest part of me, and taught me to judge it to be the noblest vas it not God himself? Now, the doctrine of the acnoment is the cardinal doctrine of the tannerment is the cardinal doctrine of the islant, and the sirg in him mind would still be incomprehensible and there are stranged afform to a lamb. oh, my Father: damn me in his stead," The Father accepted this substitution of his own innounder the head of "Religious" by a correspondent wound or hurt the feelings of any man or woman which free thought may be freely expressed in an atmosphere of freedom. On the hypothesis that there be a God, the magnificent projector, protector and Lord of this universe of matter, more palpable if less consummate in glory than himself, who was it, asks the sceptic, who made my mind the noblest part of me, and taught me to judge it to be the noblest? Was it not God himself? Now, the doctrine of the atonement is the cardinal doctrine of Christianity, and if it be abandoned the other dogmata of the creed can be easily dealt with. It is either provable or it is not, it is provable or it is not, it is either comprehensible or it is not. Its parts are reconcliable or they are not—or, to put the alternative more strongly, they are one by one, taken together, immoral, incongruous and utterly repulsive to the noblest element in the nobler sort of men, the mind. It is not much to be wondered at that the more clear-sighted of theologians, from the days of King David downwards, should have left the necessity of discrediting the mind. "Thou hast hid these things from the wise and prudent, and revealed them unto oabies;" "Out of the mouths of babes and sucklings hast thou perfected praise," are meet for the mouths of dogmatists, not of one age, but of all time. The mind is the natural enemy of the priest, and the priest has ever known as much. Thought is fatal to that which will not bear thinking of.

Incongruous marvels and incomprehensible mysteries melt away under the lens of reason, as the

my of the priest, and the priest has ever known as much. Thought is fatal to that which will not bear thinking of.

Incongruous marvels and incomprehensible mysteries melt away under the lens of reason, as the blood of St. Janarius liquifies under the miracupusly concentrated rays of the sun. It is a strange inscription to greet the eyes of a man haiting on the threshold of revealed religion, "Your minds abandon, you wan enter here." It is an ingenious and taking flattery to point out to the timorous and silly a vast, shadowy and trackless region of quasi-mental exercitations over which they may disport themselves as the saperiors of the wise and brave. The priest says to the sceptic, "You hate our God who rates your mind so low that He will neither consult or satisfy them. You hate us too, his priests, because we can show you what otherwise you could not see, and because we hold the allegiance and love of his sheep, delivering them thereby from the alternative of an intellectual tyranny in which you would be the oppressors. You hate us worst of all because we hold our office from Him, and we magnity it because we are His delegates and claim from you all the authority and respect which to such office and delegation of right belong." It is faise all this, as laise as the worst he ever ascribed by them to the devil whom they have abricated. No man of decont intellect was ever or could ever be lood enough to reject revelation for pride's sake. Who compensate them for the soreness of their knees or limbs next day was that they had treated strangers (who perhaps grinned during the whole service) the right to order the strangers would not do it. If Catholic strangers or worship for the sake of the worship they can do so, and without charge, every Sunday morning, from five to half-past ten. If every one did as little toward supporting churches as I have reason to suppose from his letter "Resident" does, our churches, I have good teason to doubt and have yet to see. I have been intimate with those who had the renting of pews in these churches, and it when a poor man became dilatory he was politely modged, and when unable to respond to the nudge and remit, was constrained (of course politely) to vacate, and either board with some friend or kacel in the back alsie. It may be differented or kacel in the back alsie. It may be differented or keel in the back alsie also the propose the form of the light of the l

Brahminism? One might go further and ask, if creeds—that is, subject matters of faith—be histories and theories of an incomprehensible God, incomprehensible to the extent of contradicting, why cannot the creeds of the world, however conflicting, be all true together? One says that God made man at one epoch; another that he made him earlier or later; one that he was made perfect and fell; another that he was made imperenct and improved; one that a single atonement was made once for all in a certain shape, on certain conditions and at a certain epoch; another that it was made in a person, by a method, under conditions, at a time and place wholly different. A third, perhaps, makes no mention of the atonement at all. And yet they all claim to be the express word of God. However, if we expect that all we are to hear of God shall be incomprehensible and contradictory why may we not hold all these at once? Why not admit, in faith, that there was and was not an atonement, and still that there was and was not an atonement, and still that there was no atonement at all? Herein to its professors is the danger of this idea of faith. Herein to us who are not its professors is its absurdity. The true fact is there is no such thing as faith.

Another position sometimes taken up by the

another position sometimes taken up by the Christian is to ask. What right have you to assume that God ominjoetent, or ominiscent to presence or ominibenevolence? "And I must say there is more in this question than appears at first sight, for certainly I could not Bi liminiability to a Being of whom I know nothing. But I am perfectly justified when I say that God, if He exist, either does possess or does not possess all these attributes. It he possesses them, then the theory of the atonement and its consequent Christianity is, as I have shown, impossible by any test we can bring to bear on the question of their mutual compatibility. But then, if he be taken to lack all or any of these qualities, the case with christianity is different; but it is very bad; for while He would not be worth worshipping if He failed in all these attributes, He would be scarcely less so if he failed in one. For granted that he lacked omnibenevolence we could understand His lancy for damning three-fourths of all mankin, and it would be a hopeless task to attempt to propriate Him by prayers or by vain efforts at well living. So if He were not omnipotent He might be well intentioned, but some external power neight be too much for Him, as the Fates were for Zeus, in the Grecian Theogony. Nor, if they are to harmonize with the Christian religion, could omnibenevolence and prescience coexist any better without omnipotence than with it; for omnipotent or not, He was still the Creator, and being fully warned by His prescience, of the catastrophe that was to ensue by His act of creation, He might if he had been benevolent let creation alone. But some say he might be perfectible. Possibly; but when He became perfect He would see the necessity of overlooking anterior impertections in others which were subordinate to and consequent upon His some say he might which He intends to bring and will bring all to a good end. But this lat this had been benevolent let see should be a hopelessed, the propagandists, all equally ready to acknowledge that be

outrageous falsehoods of the Christian, as an outrageous falsehoods of the Christian, as the outrage of the the union of a virgin and a dove had produced reard of him?
The excellent morale of the Khoran does not in-

Oriental moralists, like Confucus, who never heard of him?

The excellent morale of the Khoran does not induce belief in the pretensions of Mahomet; why should the Decalogue or the Sermon on the Mount be supposed to prove the inspiration of Moses or the deity of Christ? The fact is, the moral theory of Christianity has improved since it left the hands of its founder, for many virtues are now valued for themselves which by him were only advocated for their consequences. And it is certain that neither the moral precepts of the New Testament nor any improvement on them have ever gone beyond the spirit in which Socrates propounds his ideas of man's duty towards man in the uninspired pages of Plato. Now, Mr. Editor, in conclusion, I think the Christian bases his belief on the Bible. Now we will see how that Book fares when confronted with reason. First we have one or two glaring contradictions. II. Chronicles, Xxii. 2, contradicts Xxi., 20. We read that God tempted David to number Israel and that satan tempted him to do it, and in James we read God tempts no man. The accounts of the end of Judas are totally inconsistent with each other. In one point the numberless inconsistencies of the Bible are of little importance; but from another, when the plea of inspiration is put in, they assume gigantic dimensions. Now, perhaps Mr. Henry Ward Beecher or any other caudid and intelligent theologian will answer, if they can, the following:

First—Are the four gospels, as we have them, either frahscripts of translations of four gospels, as originally written by the four Evangelists whose names they bear, or, in other words, were the four gospels, as originally written, are lost—lost, that is in the sense in which Sappho's poems or the missing books of Livy are lost?

Second—Is it not admitted that many and various biographies of Jesus were compiled during the first lew centuries after his death?

sense in which Sappho's poems or the missing books of Livy are lost?

Second—is it not admitted that many and various biographies of Jesus were compiled during the Bris lew centuries after his death?

Third—is it not also admitted by the most candid and competent of theologians that the iour gospe's now read were compiled at least a century after the death of Jesus, out of existing materials, both good and bad—the worst believed and the most trumped up of the miracles and marvels being discarded and the best believed and most dignified retained?

Fourth—What is the date of the oldest known manuscript of any gospel or of any epistle?

Foth—Upon the genuineness of now many of the epistles has don't lairly arisen among orthodox and heterodox critics alike? Of how many of them would a candid theologian say that he unreservedly believed them to be the work of the writer to whom they are canonically ascribed?

Sixth—Are not important paragraphs and phrases, even in those assumed to be genuine, believed to be interpolations?

Now, sir, I hope that some of the eminent theologians of America will answer these questions manually if they are able. It wont do for them to tell their flocks they could if they would. Either they are able to answer them or they are not. Too long have they sheltered themselves behind this excuse, and it is airendy time that the juggle of Christianity should be assigned to its proper position. Not until these questions are answered logically and truthfully will for a crael fable founded by a Gallean juggler surrender my hopeful passion for the knowledge of my Maker, whoever he may be my flully yearnings for my unknown Father; my dreams of my great, unimaginable origin; my sightless, ignorant, but undebased efforts to picture and to worship the unknown, but the true Most High. Yours, &c.

FREETHOUGHT,

An American Bishop Preaching in

Buenos Ayres.

The Buenos Ayres (S. A.) Daily News, of the 30th of September, published the following report :- Bishop Foster, of the United States Metaodist Episcopal Church, who is at present visiting the various American missions on the Southern Continent, preached two sermons on Sunday, in the lecture hall adjoining the unfluished American

church, in Cause currientes. The room was well filled on both occasions, and in the evening it may be said to have been crammed. Mr. Jackson an nounced at the close of the service that the Bishop, being anxious to utilize as far as possible the few days he had to pass in Buenos Ayres, and having heard that materialistic notions prevailed to a considerable extent among the society here, had undertaken to deliver two lectures on the "Relations of Science and Religion."

Ministerial Movements, &c. EPISCOPALIAN.

Rev. Mr. Mansfield, for the past nine years rector of the Episcopal Church, Kent street, Brook-lyn, has resigned. Services in German have been begun in Trinity church, Portland, Oregon, by the Rev. John Rosenberg, with a view of reaching quite an interesting and important class of the community. Bishop Morris, of Oregon, has pur-chased land in Portland for the foundation and erection of an orphanage and hospital. The bishop elect of Ely and Victoria (British), will be consecrated during the Advent season. The new St. Peter's church, Germantown, Pa., is rapidly approaching completion and will be ready for oc cupancy early in December. The Rev. Theodore town, Pa., has accepted a unanimous call to the rectorship of the new parish. The Bishop of Chester, in a published letter, comes out strongly against the use of the confessional in the Anglican church. Rev. Mr. Berkley has been forced by bad health to resign charge of his churches on the East-ern Shore. Bishop Beckwith, of Georgia, is compelled to cease active labor. His slight body has broken beneath his episcopal burdens, and his cloquent tongue must be silent awhile. St. John's church, Louisville, Ky., is again without a rector, as the late incumbent, Rev. W. C. Butler, has resigned, having accepted a call at Middletown, Del. Wednesday and Thursday next are to be observed, by Episcopalians in England and America, as a day of prayer for missions. Rev. Mr. Stander, an Italian convert from the Roman Catholic Church, and recently admitted into the diocese of Ohio, has begun a Protestant Episcopal mission among his country. men in this city. His services for the present are held in the Five Points House of Industry. Out of 16 or 20 prominent low churches in and around New York, a handful only remain, St. John's, Holy Trinity and Christ church, Brookiyn, and Grace, St. Thomas, Trinity, St. John's chapel, all low churches at one time, are now high, and are moving on. And the strongest Evangelical churches are passing into other hands. If the Evangelicals save themselves, the Examiner thinks, it will be by an exodus and the forming of a new sect. Rev. Dr. Lyman, Assistant Bishop elect of North Carolina, is to be consecrated in Raleigh, December 11. Eight bishops and a large number of other clergy are expected to be present. A ritualistic church has been opened in Washington, D. C., under the charge of Rev. Reeve Hobbie. Bishop Whittingham has lorbidden Mr. Hobbie's postures and nonsense for the present, very much to the disgust of the said Hobbie. The Rev. J. S. B. Hodges, D. D., rector of St. Paul's parish, has assumed the pastoral oversight of St. James' Airican church, Baltimore. The Rev. Lewis Walker, of Powhatan parish, Va., has resigned his charge there and accepted another at Easton, Md. The Rev. R. H. Jones has resigned the care of the charge of Sapony and Calvary churches, Bath parish, Dinwiddle county.

PRESENTERIAN

A revival in Pifth Creek church, N. C., has added 51 to the membership; another at Concord church, N. C., gave 70, and at Reedy Creek church, N. C., 20. Raymore Station, in Cass county, Mo., and vicinity is awakened by the preacting of Rev. George Miller, and Presbyterian churchiess people there are doubled in membership. Out of the 114 counties in Missouri 69 only are occupied by the two Synods of the Presbyterian churches and 45 have no church buildings; in the 69 counties there are doubled in membership. Out of the 114 counties in Missouri 69 only are occupied by the two Synods of the Presbyterian churches and 45 have no church buildings; in the 69 counties there are 200 churches, with a membership of 8,621. A fusion has been for some time planned of the held in the Five Points House of Industry. Out of 15 or 20 prominent low churches in and around New

the vote for transfer was unanimons, but it is said that some dissertichts have since been discovered. Rev. R. Kessier has accepted a can to the freespyterian church at Pontioc, Mich. Rev. A. E. Hastings, of Birmingham, has removed to Au Sable, Mich. Rev. S. Murdock has assumed the pastorate of the Presbyterian church at Tunkhannock, Pa. Rev. George F. Cain has begun his pastorate with the Presbyterian church at Williamsport, Pa. Rev. J. A. Ranney, of Kalamazoo, has begun his labors with the church at Delphi, Ind. The new Presbyterian church at the corner of Noble and Lorimer streets, Greenpoint (Brooklyn, E. D.), will be dedicated on the evening of Thursday, December 4. Dr. T. L. Cuyler will preach the sermon. Rev. E. C. Hasgill, of Ladora, lowe, has gine to Columbus City, same state. Rev. J. H. Bryson has entered upon his duties as pastor of the Presbyterian church of Columbia, S. C. The First Presbyterian church of Sabylon, L. L. has called Rev. J. C. Mightingale to its pastorate. Rev. Philip Pierson. of Harmony Presbytery, cled in the pulph of Bethei church, N. C. The Southern Presbyterin says: "He was reading and commenting on the third chapter of malachi, when he beckoned to some one in the congregation to come to him, and died immediately. He was burled on Tuesday, at the Midway church, of which he had been stated supply for 35 years." The Presbyterian church, of Victor, N. V. Dave called Rev. Milliam B. Marsh of Huron.

in the congregation to come to him, and died immediately. He was burted on Tuesday, at the Midway church, of which he had been stated supply for 35 years." The Presbyterian church, of Victor, N. Y., have called Rev. William B. Marsh, of Huron, to their pastorale vacated by Rev. H. T. Miller, who removed to Medina, N. Y. Mr. Marsh is to begin his labors there to-day. Rev. J. Sparhawk Jones, of Baltimore, has accepted a call to the Arch street Presbyterian church, Philadelphia.

METHODIST.

The Methodist, quoting the statistics reported by Dr. Curry to the Preachers' Meeting last Monday, states that three times in the history of the Methodist Episcopal Church here it has suffered loss in members. Once, in 1706, a loss of 9,316 members was reported; again in 1848, a loss of 65,248, caused by the separation of the Church South; and again, in 1864, a loss of 66,107. And yet, since 1864, such has been the progress of Methodism that its membership has advanced from 928,340 to more than 1,250,000. St. Paul's Methodist Episcopal church, North Tarrylown, N. Y., has received a gitt of a valuable plot of ground for a church site from Mr. John Anderson. Revivals are reported in Baltimore, at Grace church, 51 conversions in three weeks; at Whatcoat church, 40; at Bethany Independent Methodist church, 21; in New York, at Millone, 24; at Springville, 20; at Lamyetteville, 30; at Plymouth, 60; at Edwards, 110; at Saratoga Springs, 57; at Gurleyville, 49; in New Jersey, at Red Bank, 22; at Deuville, 25; at Hampton Junction, 37; in Fortburg Circuit, 90; at West End, Jersey City, 30; on Concord charge, 21; in Lynchburg, Va., 110, 37 of whom were baptized at one time in St. John's church, Bedford avenue, Brooklyn; 70 at Rockport, Me.; over 200 converts, 134 of whom have united with the Methodist Episcopal church at Westerly, Conn., 250 during the year 1861, on November 9, Rev. Dr. Lovick Pierce, a venerable minister of the Methodist Episcopal church as westerly, Reconse of the con-Beaford avenue. Brooklyn: 70 at Rockport, Me.; over 200 converts, 134 of whom have united with the Methodist Episcopal church at Westerly, R. I.; 30 at Hagerstown, Pa., and 32 in Waterbury, Conn., 250 during the year 1361, on November 9. Rev. Dr. Lovick Pierce, a venerable minister of the Methodist Episcopal Church South, has come to the conclusion, after much thinking and observation, that it is unwise to admit unconverted persons into the Church "to facilitate conversion." He rather holds to finaking the way into the church much harder and closer than it has been usually made, believing that easy to get in and hard to get out will ruin any church in four generations if allowed. The Methodist Episcopal church at New Burlington, Cincinnati Conference, will be declicated to-day. A new church is being built at Norta Adams, Mass., to cost \$70,000; H. C. Farrar, pastor. The new Methodist Episcopal church at Lonaconing, West Va. (Rev. E. Richardson, psstor), will be declicated about the 1st of December. At Hancock, Md., Hartmansville and Point of Rocks, Md., improved churches are being erected. The main additorium of Centre street Methodist Episcopal church at Cumberland, Md. (Rev. S. V. Leech, pastor), is being prepared for dedication by spring. The church will cost about \$38,000. The Hansom place Methodist Episcopal church, Brooklyn, is approaching completion. It is to be opened on January 4. There is to be a union dedication, at which all the evangelical denominations are to be represented. The house will be dedicated free from debt. The North Pifth street caurch, Brooklyn, George Hollas pastor, will be recepened to-day. The new Methodist Episcopal church at Middletown, N. J., was declicated on Thursday last by Bishop Simpson. The death of the Rev. J. B. Gundy, President of the North Pifth street caurch, Brooklyn, George Hollas pastor, will be recepened to-day. The new Methodist Episcopal church at Middletown, N. J., was declicated on Thursday last by Bishop Simpson. The death of the Rev. J. B. Gundy, President o

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